The PULPIT

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College Number

Restorers or Creators?
By HALFORD E. LUCCOCK

Invitation to Adventure
By JAMES R. HINE

Can America Be Free?
By BERNARD IDDINGS BELL

We, Too, Want a World!
By LYNN TOWNSEND WHITE

Passing the Baton
By CHARLES F. WISHART

Watch, America!
By ALFRED W. SWAN

The Voice of the Minister
By JOHN L. CASTEEL

A Pastoral Prayer
By WINTHROP S. HUDSON

Victory in Gardens *Children's Sermon by Carl S. Weist*

Sermon Illustrations

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Keep the Bell Ringing!

"In 1881 the College of William and Mary in Virginia closed its doors for nearly seven years. The battles of the Civil War had been fought up and down the Peninsula and had left the college physically in ruins. Although it struggled to keep going during the bitter time of reconstruction, it was finally overborne by financial catastrophe. But every morning during those seven barren years President Ewell rang the chapel bell. There were no students; the faculty had disappeared and rain seeped through the leaky roofs of the desolate buildings. But President Ewell still rang the bell. It was an act of faith. It was a gesture of defiance. It was a symbol of determination that the intellectual and cultural tradition must be kept alive, even in a bankrupt world. . . . In every school, college and university of America today we need to hear that bell ringing.—*From the 1943 report of the Rockefeller Foundation, New York, by Raymond B. Fosdick, president.*

The Wind Higher Up

Dr. Paget, in his book *The Spirit of Discipline,* recalls a conversation he once had with the captain of a trawler in the English channel. "After we had taken our catch and were making for our port," said the seafaring man, "I have observed that even while we who are on the level of the deck do not feel any wind, often there is a wind, notwithstanding, a little higher up: so that I have found it always a prudent and valuable course to keep my sail set. I have found sir," he continued, "that by keeping my sail set to catch any wind that God might send, and by keeping my boat with its head to the place where I would fain be, when morning broke I was nearer home than I thought."—*James B. Douglas, First Methodist Church, Salem, Va.*

Why Is Man Here?

Some years ago Albert Einstein was asked to write his personal credo for publication. He did so, and almost his first sentence was this: "Man is here for the sake of others." Here a great man presents what he considers to be a basic principle of life. He is right. No life or book has ever succeeded in making selfishness admirable. Selfishness is a basic sin. We are often told that self-preservation is the first law of nature. So it is, if we are brutes only. But see Jesus, the God-Man. Self-sacrifice came first with him. Hear him say: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."—*Samuel W. Marble, Trinity Methodist Church, Denver, Colo.*

'The Kingdom *Has* Come!'

A Russian youth who had become a conscientious objector to war through the reading of Tolstoi and the New Testament was brought before a magistrate. With the strength of conviction he told the judge of the life which loves its enemies, which does good to those who despitefully use it, which overcomes evil with good, and which refuses war.

"Yes," said the judge, "I understand. But you must be realistic. These laws you are talking about are the laws of the Kingdom of God: and it has not come yet."

The young man straightened, and said: "Sir, I recognize that it has not come for you, nor yet for Russia or the world. But the Kingdom of God has come for me! I cannot go on hating and killing as though it had not come."—*Neil H. Swanson, Rowley, Iowa.*

Why is Decency the Thing?

In Galsworthy's *Maid in Waiting* there is a conversation between Dinny and her mother. "I suppose there is an eternal plan," Dinny says, "but we are like gnats for all the care it has for us as individuals." "Do not encourage such feelings, Dinny," says her mother, "they affect one's character." Dinny replies: "I don't see the connection between beliefs and character. I'm not going to behave less because I do not believe in God or an after life. No, I'm going to behave better. If I'm decent it's because decency is the decent thing and not because I'm going to get anything by it." Whereupon her mother asked a significant question: "But why is decency the thing, Dinny, if there is no God?" That is the ultimate question. Why is decency the thing, why is honesty the best policy, why is love sacred, if there is no God? Why are there spiritual values if this universe does not have a creator and ruler? H. G. Wells puts it this way: "Until a man finds God and is found by God, he begins at no beginning and ends at no end and life has no meaning."—*Charles F. Banning, First Baptist Churcch, Columbus, Ohio.*

The Unconquerable Spirit of Life

One of the reassuring items of information to come my way during the past year was a rather casual remark by Anton J. Carlson, distinguished professor in the University of Chicago Medical School. After the last war, he was medical supervisor of relief work carried on in the ravaged countries of eastern Europe, and he traveled up and down that stricken area. The one fact, he says, that impressed him was how difficult it is to injure the human cell. Parents can be so weakened by starvation that one wonders how they can remain alive, and yet their children will be born healthy and vigorous. It is only after generations of such punishment that the human cell will even begin to experience ill effects. Generally speaking, nature grants a new start for every new life.

The same is also largely true in the realm of the spirit. We may be dispirited, unnerved and shaken, but our youth push such a temper aside and go forth eager, undaunted and unafraid. There is a tremendous will to live, to bring to fruition, in spite of their elders, the dreams and visions of childhood faith. Life, the spirit of achievement, cannot be killed. That is our hope.—*Winthrop S. Hudson, Colgate Rochester Divinity School.*

'Let Your Light So Shine'

The amount of light that we get does not depend upon the amount of current on the line. It is dependent upon the size of bulb that we use. The city does not light its streets with low wattage bulbs, nor does the merchant light his display windows with weak lights.

God, through Jesus Christ and the Holy Spirit, has given to us unlimited power. A Christian cannot light his community or the world by giving God small portions. Some people give less than one per cent of their money, have no time for worship, and give little or no service, yet they expect great things of God.

Are you screwing into this great power line the equivalent of a 15 or 20 watt bulb, and expecting God to send forth a light that will illuminate your life, your community and the world?—*John A. Farr, First Christian Church, Frankfort, Ind.*

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The Pulpit

CHARLES CLAYTON MORRISON, *Editor*

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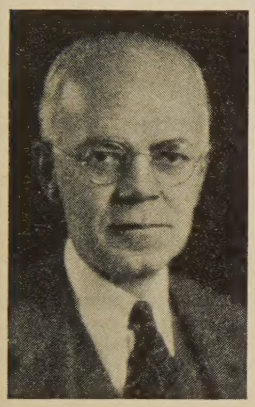
Restorers or Creators?

BY HALFORD E. LUCCOCK

Lord, wilt thou at this time restore again the kingdom to Israel? Acts 1:6.

THIS QUESTION put to Jesus by his disciples, part of their last conversation recorded in the New Testament, is one of the many passages showing how hard it was for Jesus' countrymen to grasp the spirit and meaning of his teaching. It is one of the many instances showing how their minds were centered on wanting to have their national kingdom restored.



It was perfectly natural for Jews to feel that way. They had known what it was to lose their sovereignty. They knew how bitter the bread of exile could be. They knew the tread of the conqueror's heel not only over their land, but on the streets of their capital and in the courts of their temple. The question "Wilt thou restore?" rose from deep sources in their hearts and history. Today, nineteen centuries later, that old question and hope are still alive. The Zionist movement, the deep aspiration of a Jewish national homeland, is a modern form of the old desire for a kingdom restored.

But this question concerns more than just one nation, or one historical period. It has universal relationships as wide as the world. It pictures two ways of looking at life. (I would say that it pictures two classes of people, if I had not read recently that there are two kinds of people in the world, those who divide the population into two kinds of people and those who do not.) But the contrast runs deep into our present world and its future. On the one hand there are those who want primarily to restore something that once was. On the other hand, there are those chiefly concerned with creating something new.

The whole spirit of Jesus answers this question with a resounding "No!" He said, "A new commandment I give unto you." Later followers of his echoed that word "new": "If any man is in Christ Jesus, he is a new creature," and "I saw a new heaven and a new earth."

This contrast between the restorers and the creators, and the unending struggle between them, finds concrete illustrations in every realm.

Probably the classic example is found in the fire which swept over London in 1666. That whole crazy-quilt of narrow streets and winding lanes, a random chaos of a city, particularly the east part of it, was burned to the ground. "Here," said some, "is the opportunity to create a new city; let's not restore that old rabbit-warren. Let's create a new city." England was fortunate in possessing a great genius in architecture, Sir Christopher Wren. He prepared a masterly design for rebuilding London, which would have made it one of the most beautiful cities in the world. (Wren's design, interestingly enough, was not very different in general plan from the one now up for consideration, almost three hundred years later, for rebuilding the east end of London, so badly damaged by bombs.) The central point was St. Paul's Cathedral, to be approached by a colonnade leading up what is now Ludgate Hill. Parliament approved the plans. Then the real estate interests woke up and snarled. They felt that anything new was a threat to their particular property. They made haste to restore the old maze. The opportunity slipped away and the old London with all its crookedness, its narrowness, was restored as before. The restorers defeated the creators.

But those who seek to create the new, something that fits the needs and demands of the time, have not always been vanquished. When these two groups girded for battle in 1776, it was the creators who won. We in America have only recently learned from historians how many sincere, high-minded "loyalists" there were in the American colonies who valued so highly the colonial tie with England that they wished, after injustices of taxation were remedied, to restore that tie as it was before. But there was a group of people in Philadelphia who said: "Let's not restore anything. Let's create something new." That new creation, fitted to the destiny of a new continent, began with the Declaration of Independence. It emerged a few years later, with the words, "We the people of the United States." This time the creators defeated the restorers.

Today the deep conflict goes on, as eyes are turned to the world after the war. The restorers cry: "Let's put the world back to where it was before the war." The creators say: "Let's make something new—a livable world. A way of life which has issued in the two worst wars in all history and a world-wide depression, all in twenty-five years, is a way of death."

I

This contrast and conflict between restoring and creating spreads out into the whole conduct of life. In every realm it is true that

> New occasions teach new duties,
> Time makes ancient good uncouth.

Take the familiar matter of children in a home. Years ago I had a neighbor who had diligently worked himself up to the belief that he was extremely sensitive to noise. He made more noise than anyone else

on the block complaining about the noise the neighbors made. But he never noticed that. He had a highly selective attention. He had three children, and, inasmuch as they were neither paralyzed nor morons, they made a lot of noise. I discovered only gradually that what this man wanted, above all, was to restore the kingdom of quiet that had prevailed before the children joined the family parade. That couldn't be done. For family life, like universal history, is divided into two epochs, B.C. and A.D.—B.C. meaning "Before Children" and A.D. meaning "After the Deluge."

A family with children is not a kingdom of peace. It is a democracy of noise, a blessed confusion. I have always felt sure that the man who wrote the line, "Order is Heaven's first law," was a bachelor. That sounds like bachelor's utopia—everything in its place and everything under control. Home is a divine disorder, as near to heaven as we can get on earth.

The same conflict between creating a future and restoring a past is seen in marriage. A marriage is drifting on the rocks when the husband or wife is primarily trying to restore something, a mood or emotion of past years, rather than to create a relationship fitted to a changed world and experience. The danger signal is up when the wife, remembering the heady intoxication of her years as a belle, makes her theme song:

> Backward, O backward, turn time in your flight,
> Make me a sub-deb again just for tonight.

The danger signal is also up when the husband is primarily interested in "restoring," when he tries to bolster up his dwindling sense of being irresistible, and restoring the illusion that he is a romantic figure. In both cases the true achievement of marriage is missed, that of creating new structures of the middle years, high-hearted expeditions into the last of life for which the first was made.

Look at this contrast and conflict, between the mood of restoring a past and creating a future, in two realms: that of religious faith and the outer world, social and economic and international.

II

Religion fails to make the tremendous contribution it has made, and can make, when it is made to look longingly back to the past rather than to look to the future with a daring faith. How often and how easily religion becomes merely the effort to restore a vanished day, to preserve a period costume in which truth was clothed for a time but which has been outmoded by the years. Of course, religion has a valid conservating function. One of its high services has been to preserve moral and spiritual values tremendously worth preserving, to give stability to life and society. True Christianity holds fast to that which is good. We are very superficial if we allow the word "conservative" always to have a bad connotation, as though it were equivalent to "reactionary."

However, religion often becomes perverted into an effort for the restoration of forms. It has sometimes fought with a blind fury to restore the world that existed in men's minds before Copernicus and Galileo, before Darwin, before the industrial revolution. This mood has been satirized in the familiar four lines:

> Our fathers have been churchmen
> Nineteen hundred years or so,
> And to every new proposal
> They have always answered, "No!"

One of the real dangers of Christianity at the present time is that a backward looking nostalgia—a sentimental longing to go back and restore a familiar day that has either gone or never really existed—may be substituted for an ethical and spiritual religion. Nostalgia is a self-protective device, a defense against the painful horrors of thinking, which constantly recurs in times of crisis. It is an alluring, though futile, attempt to escape the perplexities of an upset world rather than face the demanding task of taking basic Christian principles into the contemporary world.

Here, for instance, is an excerpt from a sermon preached in an American city a few months ago, as reported by a newspaper of that city: "Our fathers gave us a happy prosperous country. Instead of keeping it that way we became 'experts' in education, in nutrition, in housing, in welfare." (Evidently, to the mind of the preacher, as it longingly conjures up the light of other days, all these things are abominations!)

He goes on: "Think of the years before the era of 'experts': a small town on Sunday, with everything closed down, everybody in church, hymns resounding down Main Street, the Sunday dinners. People in those days believed in paying their bills, and never thought of getting something for nothing or something that didn't belong to them."

So beautiful that it brings tears to the eyes! But if there were a Pulitzer Prize given for the most striking imaginative distortion of history, that would certainly get it! When was this happy day? In the preacher's youth, in the high days of Warren Gamaliel Harding? Perchance the days when people "never thought of getting something for nothing" were back fifty years before, in what has been called "the age of the dinosaurs." The period of the greatest corruption in American history, here trotted out solemnly as the golden age to which we should return! Just get enough hymns floating down a Main Street that was closed tight as a drum on Sunday, and all will be well!

That is a sort of Currier and Ives religion. Its true symbol is

> The old oaken bucket,
> The iron-bound bucket

and the moss-covered sermon that hung in the pulpit. Its symbol is not a cross, which rises from the earth, and both brings divine reliance to life and lays divine commands on conduct. The tragedy of this kind of sentimental orgy is that when called by the name of religion, it blocks the action of genuine prophetic faith. The Christian faith and experience has been a tremendous creative power in life and society. It may be so at this tense hour. It has sent men and women out to lay strong hands on the world in the name and purpose

of Jesus, because his strong hands have been laid on them. Here is a picture, not only of what happened in one century, but in all centuries, and may happen in our century: "Through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens." These people drank from something deeper than an old oaken bucket!

The role of the Christian faith has been indicated by no one more vividly than—of all people—Adolf Hitler. It seems strange to be quoting Hitler on religion, but he has said some true things. One reason for this is, doubtless, that no one can be wrong all the time. Even a clock which has stopped is right twice a day. In *Mein Kampf* Hitler wrote that the revolution which he was preparing could be stopped only by those who brought against it "an explosive idea." True! Our faith must explode! All too often it has been more like a load of damp cement than it has been like an explosive idea.

Here is the central idea that God is a Father. That must "explode" and come down all over the globe. It must come down in every place where men are denied the worth that is in them as sons of God; it must explode and come down in factory mine and share-cropping plantation. That word so often on the lips of Jesus, where it became a new word—"brother"—must explode and come down all over a world map marked by denials of human brotherhood. We talk much of the elimination of empire from the postwar world, but imperialism will never be exorcised from the world by any verbal hocus-pocus of saying "Begone!" It can be liquidated if the purpose which it served—profit—is no longer relevant in an economy based on welfare rather than profit, on brotherhood translated into economic terms.

III

The same struggle between creating and restoring goes on in the outward world. Today, in the midst of and under all the battles going on, there is the fierce struggle for dominance between those who want to restore a vanished past and those who want to create a better future. The restorers include many kinds of people. There are the Colonel Blimps, immortalized by the cartoonist Low, who with unshaken complacency want to set the world back in the precise order it was before the war, as one would rearrange a formal living room after a wild party the night before. There are the profiteers who want to get all four feet back in the financial trough in which they used to wallow. There are the lip servants of democracy, who are willing to use the word as a fighting slogan, but have no use for democracy as an equalization of opportunity, as a more widespread sharing of the common wealth, or as lifting the cruel repressions which hold twelve million Negroes in virtual economic and social bondage. There are the enemies to any future in the world worth striving for. As Professor Ralph Barton Perry of Harvard has so strongly put the case: "We must have democracy in fact as well as in form, in industry as well as in constitution, in economics as well as in orations."

The very earth cries out for a new creation. When Jesus was told on the day that he entered Jerusalem to rebuke his diciples because they were acclaiming him too loudly, he replied, in words that often seem fantastic, that if the people did not shout the very stones would cry out. We can see today that his words were not fantastic but tragically true. Loose the checkrein of your imagination a bit and think of the piles of stones on our earth that *are* crying out in unmistakable language—that pile of stones at Coventry in England, where the spiring lines of the cathedral have been flattened out into a pile of rubble; the waste heaps of stones in Warsaw, in Rotterdam, in Barcelona. These stones cry out for order in the midst of chaos, for sanity in the midst of madness, for love in the midst of hate. And they cry out, as Jesus said, because men did not cry out for order and cooperation when they could. There were other cries lifted. There was that ever-to-be-remembered raucous yell on the floor of the United States Senate: "Let Europe stew in its own juice!" It did stew. And it boiled over on all the world in a frightful brew. The restorers would let it "stew" again with the same results.

It is only as we supply the public opinion demanding the creation of new implements for the building of a world in which human values come first, because they are divine values, that we can hope for any good news out of the world's convulsion. There are many hopeful signs that multitudes are thinking in the language of Jesus, the language which puts people first. In the *New Yorker* not long ago there was a deeply moving protest against a phrase on the lips of Winston Churchill. It was the phrase, born in the hey-day of imperialism, to the effect that India was "the brightest jewel in the British crown." The writer said, "When will we stop talking about jewels and begin to talk about people?" The answer to that question must be, "Now." For three hundred and fifty million people are not a jewel in anybody's crown. They are three hundred and fifty million sons and daughters of Almighty God!

Let us end with the group with which we started. To the question, "Wilt thou restore?" Jesus answered with something better—a new creation. For that group became part of a force with which there came a new power, a new goal and a new spirit into the world. There is no role that any of us can play as great as to become a part of that force.

It is not enough to beat our enemies on the field of battle. We must discover and correct those conditions in our world which make their reactions possible. We might beat them on every continent and every ocean, yet the world revolt against civilization would begin again unless we destroy the roots of cynicism by proving in conduct that we believe in the words for which our world is supposed to stand—justice, freedom and Christian brotherhood. John G. Winant.

Invitation to Adventure

By James R. Hine

If anyone wants to go with me, he must disregard himself and take his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me will find it. Matthew 16:24, 25. (American translation)

LIFE is many things to many people. And much depends on what a person chooses to call it. If one chooses to call it a play—tragedy, comedy or farce—in which he is an actor just playing a part previously written for him, it is one thing. If one chooses to call it a picnic, at which he is at liberty to moon away his time munching tasty morsels set before him while gazing at some quiet pastoral scene, it will be another thing. If one chooses to call it a problem, which he is continually trying to solve, yet which will always remain a mystery, and which he will hand on to the next generation quite hopelessly, it will be still another thing.

But what a man chooses to call it makes such a difference in him—in his attitude, his aspirations—in the way he faces the present and the future.

This generation was born in a time "out of joint." Many who are fighting in the Second World War were born in the shadow of the First World War. Their early years were spent in a period of false prosperity, then a major depression clouded the sun from many a young life. Now another terrible war has descended upon the people of the earth to halt their normal life, and youth again will be the first to suffer. Out of our colleges and universities marches a steady column of men and women in uniform going to the various battlefronts of this new war.

In view of the past experiences and present circumstances and while facing a precarious future, what will youth call life? I feel that in some way the young people of today must be spared the plight of those before them—not in that they will have an easier time of it, but that they will not continually be calling life by the wrong name, and consequently become another disillusioned generation.

TWO PERILOUS VIEWPOINTS

There are two viewpoints about which we must first be warned. The first is that of the overconfident. That was the mistake of those who entered this century to conquer it. They thought the Kingdom of Heaven was "just around the corner." They were so optimistic that they predicted that before a quarter of the century had gone by, Utopia would have come to this world. But their dreams ended with the crash of the first cannon shot of the First World War, and their idealism turned sour. They had failed to estimate correctly the nature of society and the cost of its redemption. Their analysis of human nature and human history was superficial. Life was more complex than they had thought it was, and theirs was a deep and bitter disappointment.

The second viewpoint is equally dangerous. One finds this attitude prevalent among the students on college campuses today. It is an attitude we might call modern Stoicism—developed in a mind which is determined that it will not permit itself to be hurt again, therefore it will be indifferent to pleasure and pain; it will do its duty but without enthusiasm and without hope. And come what may, there will be no disappointment because there is no expectation. As one student expressed it: "I have learned not to anticipate anything good; then I am not disappointed." But can one live abundantly while looking at life that way?

What, then, is the answer? What shall we call life?

GOOD ADVICE FROM AN ADVENTURER

There are two verses of Scripture which can help us formulate our answer. The first one may be thought of as a prelude to the second. It is found in the 16th chapter of John, in the incident where Jesus is telling his disciples about what they are to expect of the future. He is preparing them for life as they will find it. "In this world," he says, "ye shall have tribulation, but fear not, I have overcome the world."

Note carefully—to prepare his disciples for the future he is telling them to be neither overconfident nor without hope of accomplishment and progress. He asks them to be realistic about the nature of the world in which they will live and work, yet optimistic about possibilities in Christian men and women working with God. He is showing them a world, not as something perfect nor something they will perfect in a day, but nevertheless something meaningful—a world which they can improve through thought, effort, vision and an endless faith in him.

The second verse presents a plan of action and is found in the 16th chapter of Matthew. Here Jesus is laying down the conditions and attitudes which a man must adopt if he would successfully embark upon the Christian enterprise: "If any man wants to go with me, he must disregard himself and take his cross and follow me. For whoever wants to preserve his own life will lose it, and whoever loses his life for me will find it."

Think through these two verses, and their various implications will distill into this one dominant idea: Jesus thought of life primarily as an *adventure* and he invited people to follow him into it.

WHAT IS LIFE?

So, when men began to think of life as an adventure they ceased to think of it as a problem, or a picnic, or a mechanical process, or a meaningless stretch of existence. They thought of it in terms of an adventure, not in search of gold, but of good—a more satisfying thing. They thought of it as a search, not for new

continents of land, but for new ideas, new techniques, new discoveries about life, its meaning and its betterment.

Now why does thinking of life in these terms solve many of our problems? Because there are some important things with which a man must come to terms before he can start out on an adventure of any kind. If he comes to terms with these, then he has settled matters which are basic to his very existence.

To illustrate this let us consider an analogy. Suppose Admiral Byrd had invited you to go with him on his dangerous exploration trip to the South Pole. That would have been an invitation to adventure, to be sure! But before you could accept, you would have to come to terms with some very fundamental things.

REQUISITES FOR SUCCESSFUL ADVENTURE

First, you would have to come to terms with yourself. You would have to say at the very start: "Self, I must get you off my hands; somehow, this adventure is bigger than you are. If I start out into this great enterprise, I can't be bothered by the conflict between you and that which I hope to accomplish. I have to choose now—you must go." And after that, self is forgotten, and the adventure's the thing.

The second thing with which you have to come to terms is the element of risk that you would encounter on this adventure. What will you do with it? There will be suffering, to be sure. There will be days of hardship and danger every minute of the way. There will be hazards aplenty, uncertainty, perhaps death. If you decide to go, you must accept them once and for all. You must take them for granted as a part of the adventure, as something vital to the adventure, without which there would be no adventure at all. You must overcome them if you can, knowing that in the overcoming of them there is great reward—the reward of discovery, accomplishment, victory. And you must know that if you do not succeed, it was still worth trying.

The third thing with which you must come to terms is the person with whom you are going on the adventure, and his purpose in making the venture. One could hardly avoid that. Such a challenge to put one's destiny into the hands of another demands careful consideration of that person and a proper evaluation of his plans for your life.

Now—after you have come to terms with these fundamental things, you can launch out on an expedition of great significance that is both uncertain and dangerous; yet you can go with a feeling of utter confidence and security. You can do it because you are no longer thinking of life in terms of a picnic, or a problem, or a trap in which you are caught, or a vale of tears; you have shifted your attention to something above and beyond all that.

This is exactly what we need to do with all of life, and that is what Jesus invited us to do. Over nineteen hundred years ago Jesus started on the greatest expedition ever attempted in human history. He started out in the direction of the Kingdom of God on earth. He invited men to go with him—first twelve, then seventy, then countless others down through the ages. And today he is still extending that invitation. Let us examine it. "If anyone wants to go with me," said Jesus, "he must disregard himself . . ."

SELF TO BE FORGOTTEN

First he must "disregard himself." That sounds familiar, doesn't it? One must first come to terms with himself. He must first get himself off his hands.

This at once solves a problem for one's self and one's adventure. A large portion of man's problems, complexes, maladjustments come as a result of his inability to get rid of himself—forget himself. Thus Jesus is asking men to do something that is psychiatrically sound—something that is good for their health.

There is an old expression that may be good enough at certain times but it certainly does not fit now. The expression is, "Take care of yourself." How out of place it would be to say such a thing to men going on an adventure—to explorers, to the men who fought on Bataan, to Columbus as he sailed out into the trackless wastes of blue sea, to the courageous band of Christians as they marched out into the arena to face the lions which were soon to tear them limb from limb. "Take care of yourself" was not meant for them.

And, indeed, it is not meant for us today. We as Christians have an adventure as we face the wilderness of problems before us, the arena of conflict between good and evil forces, the dangers of the undiscovered lands before us, lands of freedom from fear and want. We ought to come to terms with ourselves; we ought to disregard ourselves; we ought to begin to sacrifice, to give. We, above all, should be expendable. If anyone wants to go with me, said Jesus, "he must disregard himself."

'TAKE UP YOUR CROSS'

The second thing with which a man must come to terms before he can adventure, is life's risks, its dangers, its question marks.

And so Jesus said: "take up your cross, and follow me." What does it mean to take up one's cross? A cross was the symbol of suffering. He probably meant that on this adventure to which he was inviting us, there would be many risks, many hardships, many dangers. At the very start one must consider them and decide what one's attitude toward them is going to be.

Many people feel that this is impossible. They are continually confronting the barrier of their "whys." They can never arrive any place because of it. They must ask, Why sickness? Why suffering? Why sorrow? Why do people get hurt? In many cases these questions are difficult to answer. But I do know this: in any adventure these things are expected. They become subordinate to a larger objective. They are observed in their proper perspective. They do not mar, they make the adventure.

Also, note this: When Jesus said, "take up your cross and follow me," he was not simply saying, now *bear up* under your suffering, your hardship, your problems; he was also saying, *bear down.* Remember that the cross is not only a symbol of suffering, it is a symbol of victory. So the challenge is not only to en-

dure, but to cure our ills, overcome our obstacles, solve our problems.

Everett R. Clinchey talked with soldiers in camps all over the country and said afterwards that there were five great questions in their minds. These questions represented problems they faced:

1. Will the nations organize to insure the justice and freedom for which Americans fight?
2. Will the United States grant economic fair play to everybody, of whatever color, nationality, creed?
3. Will human beings get over the adolescent hate illusions between religion and races?
4. Will there be a chance for youth to struggle, and dream, and adventure, and build?
5. Will soldiers find something to hold on to, some value which will endure in spite of sacrifice, suffering and death?

These are the question marks, the problems of the present and the future. We must come to terms with them, bear down on them, solve them. And Christians will do so if they take up their crosses, remembering that first cross which overcame defeat and the greatest obstacle the human race has ever faced—death itself. The Christian adventurer will then turn most of his question marks into exclamation points.

Then Jesus continued: "For whoever wants to preserve his own life will lose it, and whoever loses his life for me will find it."

FAITH IN THE LEADER

The third thing with which a man must come to terms before he goes on an adventure is the person for whom he is going, and the purpose for which he is going. One must ask: "Am I willing to surrender my destiny into his hands?" The Christian must finally evaluate the statement: "and whoever loses his life for *me* will find it."

If he will evaluate it in the light of history he will see that those who put their destinies into the hands of Christ were not disappointed. Their lives were not cramped nor were their desires thwarted; they really began to live and to acquire vision and purpose and meaning. Man in his adventure with Christ finds himself. And what is more, he finds God. What more could one have to make life complete! For now he has a faith great enough to meet any circumstance; and that faith is built on a center of meaning that is inexhaustible through time and eternity, war, or death.

Is this then, the way to face the future? Dare we accept it as a plan for our living? One can simply point to the past and say that those who did dare to accept it would say that it was the only way to live—that it was life at its fullest, its best.

Their experience could be expressed in the words of Lieut. James Whittaker who persevered with Rickenbacker those many days in a rubber lifeboat on the watery wastes of the Pacific. "For me," he said, "those blazing days represent the greatest adventure a man man have—the one in which he finds God . . ."

To accept the adventure with Christ in his Kingdom is to experience the greatest adventure a man can have.

Can America Be Free?

By Bernard Iddings Bell

Ye shall know the truth and the truth will make you free." John 8:32.

WE KEEP SAYING that we are in this war to preserve our liberties. We have indeed some very precious liberties, guaranteed, at least for the time being, by the Constitutional Bill of Rights: freedom to worship God in any fashion we choose; freedom of every citizen to own and bear a gun for his own protection; freedom from having soldiers quartered in our houses; the right not to have our property searched or our papers seized except by due writ of the civil (not military) courts; freedom not to be held for a serious crime except after grand jury indictment; freedom not to be tried more than once for the same alleged offense; freedom not to have the government take our property without just payment for the same; freedom to be tried by jury and not by a bench of judges; freedom to a free vote for those who shall govern us; freedom not to be held in prison without trial; freedom to criticize the government openly, by speech or in the press; freedom to hold mass meetings of protest against governmental acts or policies.

Blackstone Studios, N. Y.

It is quite true to say that this war is being fought, at least partly, for the preservation of our liberties. We have long been free, we say, and we wish to remain free. Quite true, as far as it goes.

WE ARE SLAVES TO SIN

But in a real sense we Americans are not free. We are "slaves to sin"; and Jesus does not let us forget it. What he says to us is this: "A citizen who lives for selfish advantage is a slave to himself, and a nation which in world affairs has its eye primarily on its own prosperity and prestige is a slave to itself." We are slaves to a false theory of human life. We do not like to hear this. We prefer to lie to ourselves about the nature of our life aims, our real desires. We walk on still in our self-seeking, self-expressive, self-assertive way, and call that freedom. It is not freedom.

Jesus had no objection to Jews being patriotic as long as they did not go on to claim that their way of life fundamentally was of God when it really was of the Devil. I am sure he feels the same way about us. He approves, I feel sure, our active contention for continued possession of the minor freedoms; they are good as far as they go. But what is certain to receive his rebuke is the American assumption that our way of life is really good or sane when, as a matter of fact, we have resolved our commonwealth largely into a scramble of groups and classes and localities and in-

dividuals, each out for what, by hook or crook, may possibly be wangled. If "sin" means "selfishness"—and it means just that—then we Americans are "slaves to sin." *And the wages of sin is death.*

God knows we Americans need to be freed. Ever since the Civil War we have become more and more in bondage to antisocial greeds. First we had big business, the high and mighty financiers, the robber barons and demanders of profits as heavy as the traffic would bear, the devotees of the gospel of wealth, using every device, including political corruption, to milk the country. Then up rose the embattled farmers—Populism, Bryan, the Farm Bloc—and also angry and determined working people—the Knights of Labor, the A.F. of L., the C.I.O., all determined that they no longer would be serfs of capitalists or the slaves of factory managers. "Good!" some of us said, and cheered, and jeopardized our livelihood to help. But soon we began to discover that these movements were less determined than we had thought to establish Christian fraternity in this our land. Rather we found them seeking to dethrone the old despoiling classes only that new despoiling classes might in turn control and plunder. Wall Street *et al.* had milked the land; now farmers would milk it, labor would milk it. Strikes, violence, breaking of agreements, lobbying and intimidation, every low device; the class struggle was on.

NATIONAL SINS IN WARTIME

This great war at last broke upon us, threatening our very existence. "Surely now," we said, "this crazy competition to exploit the nation will cease, and labor and management and agriculture and finance will have at least a truce." Nothing of the sort! The disease of self-seeking is in our bloodstream. Washington has become an arena for struggle between the various groups, each demanding as of yore, only more clamorously, its right to grab. We are a rich nation, right enough—but are we a healthy one, a nation free to dare great things for God and man? God knows that we are nothing of the sort. We must be saved from a bog of self-seeking, or the nation will go down into ruin. Can we be saved from it? God alone knows; but at any rate this is true—we will never be saved until we see that our peril is not so much from outside attack as from inner corruption.

The message of Christianity is of a wisdom which we have forgotten—that he who seeks to save himself will perish, that he only who loses himself for the brethren's sake and God's can be preserved. When we realize this we begin of necessity to pray God to have mercy not only on our poor, distracted silly nation but on the church, which should have been teaching the truth all these years, firing heavy spiritual shot into the American way of life, but instead has been trying to avoid vital moral issues and play parlor-games with God! That must stop.

Thank God, it is already stopping, at least among the church's leaders. The last two popes have spoken out. The new Archbishop of Canterbury has pulled no punches. The leaders of the World Council of Churches have not hesitated to utter prophecy. But still it remains true that for the most part the pulpit is either indulging itself in repeating dictated pseudo-patriotic clichés or in talking about issues impertinent to life.

BLIND LEADERS OF THE BLIND

Poor, stumbling, dazed, unhappy, disillusioned people may properly insist that we of the clergy shall preach no more smooth words, but rather give to them God's wisdom and God's courage for the herculean labor of social reconstruction that lies ahead; and we of the clergy may with reason cry aloud to our bishops and central boards, that they let go for a while concern for church finance and for matters of ecclesiastical organization—things worth thinking about in times of peace but hardly so when the world is afire and the nations are become incompetent—and help the clergy to teach the flock those things which God demands. The Christian rank and file should not be blamed too harshly for their incompetent witness for the Lord. We who are God's ministers have left them without much leadership.

It is largely because of the clergy's faithlessness to the prophetic task that most Christians in our time do not know what God demands or Christ teaches; that Christianity has become not much more than a vague and polite conventionality! As such, it is meaningless, impertinent. It is about time that we parsons start again to teach in no equivocal terms what Christ reveals about man, about why civilizations drop into anarchy, about why individual lives mostly come to frustration and unhappiness, about God and what God can do in us to make the earth endurable!

I have been trying in this past five minutes to be honest with you about the clergy's sins of omission. We parsons have sinned, and now we must repent and confess and be absolved. Many of us have done this already. From henceforth we shall preach Christ! May the good God strike us dumb if we don't! Perhaps as you have listened to me, you have been saying: "Very true, very true! You parsons *have* been false prophets, saying Peace! Peace! where there is no peace; apologizing for the world, the flesh and the devil when you ought to have been defying them. Shame on you!" Well, now I ask you to be equally fair and stern in judging yourselves.

A JUDGMENT ON LAYMEN

Have you *wanted* to be led by God? Do you want to be so led even now? Are you willing to take time to read your Bible under direction, so that you do not miss the point, so that you see the enmity that man's sin creates between God and man's poor self, and the way to reconciliation? Will you study, even if we of the clergy arrange opportunity? Will you read pertinent books, if we write them or tell you what they are? How much do you try to face Jesus? How often and in what fashion do you pray? How long since you faced your own life in all its implications, confessed your selfishness and cowardice, and got straight with your Maker? How long will it be before you do it again? How often do you seek the grace

of God, his strength to supplement your weakness? Are you ready to clean up your home life, your business and professional doings, your scholarly life, on the basis of making what you give matter, not what you get?

Are you willing to denounce oppression here at home as well as half-way round the world? Are you willing to live for loving, making no demand of love? Are you willing to taste the bitter cup of rejection by the worldly, the cup which Christ drank and promised to his followers? Are you ready to stop fretting yourself with anxiety about whether you may be poor next year, or starve when you are old, and seek first the Kingdom of God and its justice? Or do you still insist on trying to serve God and money at the same time? Are you still hopeful that we Americans will muddle through somehow, defeat our enemies by arms or guile or both, as once before we did, and march ahead to a prosperity bestowed by the Devil, who for a while offers it and then with a laugh will withdraw it, leaving our children in a worse estate than ours?

WILLINGNESS TO ACCEPT LEADERSHIP

Do you *want* leadership from the pulpit? Will you back up those who humbly offer it in God's name? Is there any use asking the clergy to lead on toward a redeemed America, an America saved from greed, covetousness, pride, vain-glory and hypocrisy, as long as you remain the kind of man, the kind of woman, the kind of Christian you are?

I do not know the answers to these questions. I do not know that I am much concerned about them. Repenting of my own sins is quite enough to occupy my attention. I at least must not let America down! I at least must not let Christ down! But brethren, this I do well know, that *leadership in the church is not all that is required; there must also be willingness to accept leadership.*

For our nation to endure we Americans, and first of all we Christians, must deny individual advantage for the sake of one another and of God—do it not only in wartime but in peacetime, all the time and at all necessary costs. Christianity has never said that it is easy to live in such a fashion. Without a return to God, and first yours and mine, America has not long to live. If we do not get from God the power to love one another, to work for one another, then we shall remain enslaved to the demonic and destructive urges of self-seeking. *The wages of sin is death; and only God can redeem us from that death.* To do it cost him the utter pain of Calvary, whereon he at once defied and bore the selfishness of man. To most Americans, as to the Greeks of old, the Cross is foolishness. How does it stand with you and me? Will we also submit to what has become, alas! the American way of life—and perish?

It has been the cross which has revealed to good men that their goodness has not been good enough. In its presence man dares not speculate about the degree of his goodness. Rather he is at once cast down by his sin and overwhelmed by the joyous insight that God is the Kinsman of the way. J. H. Schroeder.

Passing the Baton

By Charles F. Wishart

He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan.

And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is Jehovah, the God of Elijah? and when he also had smitten the waters, they were divided hither and thither; and Elisha went over. 2 Kings 2:13,14.

STRANGE are the paradoxes of history. The lapse of time plays curious tricks with great names. Some it deflates into utter obscurity. Others it lifts to surprising eminence in the agelong Who's Who's of world history. Fame is a fickle jade who rejects her most ardent wooers and seeks those who have been oblivious or even contemptuous of her charms. She is literally found of those who seek her not.

Consider that of all his contemporaries the man Elijah was the least likely candidate for a place in the Hall of Fame. He was no great national deliverer, like Gideon. He was no political dictator, like Samuel. He was no warrior or statesman, like David. He was no builder or philosopher, like Solomon. He was no poet, like Isaiah. He wrote no sermons, like Amos and Hosea. On the contrary, throughout his entire life he was a leader of apparently lost causes. Against him was the power of tyrants, of politics, of hostile armies, and of superficial popular opinions. Against him, too, was a corrupt religious system maintained by false and wicked priests. On his side was only a futile and negligible minority.

Moreover, he would seem to have been somewhat unlovely in his personality. Certainly he had no drawing-room graces. "His unshorn locks streaming down his shoulders and his rough mantle of camel's hair, alone, made him a remarkable figure in Israel. . . . His startling appearances, abrupt speeches and sudden disappearances create around his personality a profound air of mystery." A stern, wild man! His disposition was decidedly uneven and temperamental. After a brief victory he is plunged into such a depth of depression that he wants to commit suicide. Perhaps a little egotism, too! All the good men are dead, he exclaims, except himself; and he is not feeling very well.

What a candidate for a niche in the gallery of the world's immortals! But come down with me four centuries. At the very close of the Old Testament, in the final verses, Malachi indicates that there was then a fixed belief that Elijah was coming back to liberate and restore his people. Come down four centuries—eight hundred years after his death—and when John

the Baptist appears, the greatest honor that Jesus can show him is to call him the reincarnation of Elijah. This man has more mention in the New Testament than any other Old Testament character. When the Jews questioned John's right to baptize, they said, "You are neither the Christ nor Moses nor Elijah." Evidently the popular mind had put this man in a supreme category. To this very day the orthodox Jew, at his Passover feast, reserves a chair for the unseen guest, Elijah. To the Greek he became known as the patron god of the mountains. To the Roman Catholic, the patron saint of the Carmelite Order. To the Mohammedan he embodied the eternal wanderer, the man who, having drunk from the waters of youth, went through the world as the great punisher of wrong and vindicator of the right. But, chiefest of all, when the Lord of Glory, bathed in the incredible dazzling whiteness of the transfiguration mount, talked with the two supreme spiritual figures of the ages gone before, one of them was Moses and the other was Elijah. This man was the connecting link across the centuries between Moses and the Master.

How did this astonishing access of fame to a man who never sought it come about? Well, there is significance in the very name itself, Elijah: "Jehovah is God." The name betokened the man. In him was an utter simplicity of faith. Probably he was entirely void of theology, could not have given you a rational definition of deity or backed it up with any logical arguments for belief in deity.

But though he could not put the great idea into words, it gripped him, and the Universal Friend was ever near. Morever, when God took him into training, there developed latterly a certain subtle tenderness in the man. He grew strangely human. As refreshing streams of sparkling water flow out from the foot of a granite cliff, so this strange, stern, hard man listened to the still, small voice of God's spirit until human kindness welled forth. In the end, men came to love him because he was so human; to love him not in spite of, but on account of, his weaknesses, even as you and I.

I

It is not my purpose to dwell further on a study of the man. I want, rather, to study the transition from Elijah to Elisha. The master must pass on and the disciple must take his place. The story of his passing and of the induction by which his disciple, Elisha, is lifted into his place, is one of singular tenderness and unearthly beauty.

Do you sense the pathos of this picture? "Knowest thou that the Lord will take away thy master from thy head today?" "Yea, I know it; hold ye your peace." How many times those words come to our minds when people warn us of impending sorrow in the loss of loved ones! And we know it, but we don't want them to talk about it. Hold ye your peace! And what a stern and yet tender test of fidelity Elijah puts before his disciple. So, at the last, when he is gone away, the younger man, full of humility—full, too, perhaps, of doubt and fear—takes up the mantle of his master. "Where is the Lord God of Elijah?" If Elijah is gone, perhaps everything is gone. But no, here is the mantle. And here is that greater fact which the mantle symbolizes: the Lord is God; the Lord is *still* God. So the younger man smites the waters of the river, and the Almighty vindicates him, even as he had vindicated his master.

Thus the generations pass, the old order changes, yielding place to new; the God who fulfills himself in many ways starts another messenger out on the highroad of life to proclaim liberty to the captive, the loosing of chains to them that are bound. The hand that smites the waters is new, but the mantle is the same, and the power which it invokes is also the same—yesterday, today, and forever.

Let me now proceed to a more practical application of this dramatic scene. For I speak as one of the passing generation to you who are of the coming generation. I have heard men on such occasions use the figure of passing the torch, and it is a very fine one. But today I imitate the example of Saint Paul and take my figure from the athletic contests in the stadium. For I seem to see these generations succeeding each other like the runners in a relay race, and, as each comes to the goal, he passes the baton to his successor. I have seen athletes practice a good deal on passing the baton. Much depends on timing, the elimination of lost motion through absolute cooperation and mutual understanding. Because we are passing the baton on to you, it is highly important that we too should study our timing, eliminate lost motion and develop complete cooperation. To this end, we must clear away all possible misunderstandings.

It must be confessed that the older generation is now somewhat on the defensive. Young people say, "You have left us a world in a sorry fix." Probably we should go to confession about that; though, personally, I do grow somewhat weary with speakers who come to college platforms to say, "We older people have ruined the world, and you younger people must straighten it up."

Is this the whole truth? Macbeth, in a moment of extreme depression, cried, "All our yesterdays have lighted fools the way to dusty death." But it must be remembered that Macbeth was probably suffering from high blood pressure at the time. I really think that any confession about the past should be accompanied by some ameliorating statement. Is it true that our yesterdays have only lighted fools the way to dusty death? The answer is to be found not only in a consideration of the kind of world we are leaving you, but of the kind of world that was handed down to us. It is not quite true that we have botched civilization. It was badly scrambled when we took it over from our fathers. And it was in very wretched shape when it was handed down to them by the preceding generation; and so on, backward to that utter savage status from which we have been slowly evolving through these centuries, backward to the bestial marshes of Jutland, to the crude barbarities of Celt and Anglo-Saxon. The only way one generation can fairly judge the preceding generation is in taking account of the

kind of world that generation started with, and also inquiring as to whether they have made at least a little gain in that which they pass on to their descendants.

II

Let us take a little look at this "good old day" we hear about. I knew a boy, then, who, at the age of sixteen to nineteen, when he ought to have been in high school, worked an average of fifteen hours a day behind a counter. His stipend was never more than twenty dollars a month. Nobody thought anything of that. There were no labor unions except the rather futile Knights of Labor and the murdering Molly Maguires in the Pennsylvania mines. There was no collective bargaining, and employers got all the profits they could and paid as little as they could to labor. The boy had gone to a village school, not a scientifically graded school such as you know; there were all classes, grades, ages, and sexes jumbled in one study and recitation-room. The study was hard committing—geography, history, grammar; it was all alike, just hard memorizing with little illumination. The little village was reeking with obscenity in speech and act. There was no supervised play, and, for that matter, no proper recreation grounds. There was no sanitation to speak of, and milk, unpasteurized, distributed its deadly disease germs unchecked. Groceries and meats lay exposed in the stores, and flies had a merry time on the dining-room table or in the baby's crib. Cases of appendicitis then meant death. There was no adequate care of the teeth or tonsils. The whole round of children's diseases—whooping cough, measles, mumps, chicken pox, scarlet fever—was taken for granted, the idea being to get through them as soon as possible. There was no knowledge of vitamins or balanced diet. Thousands of people died every year because of that ignorance.

Young people had no libraries, no art galleries, no orchestras. The boy I spoke about never heard any classical music, the music that is now commonplace to five-year-olds, until he was past eighteen. Selfish business interests had a strangle hold on the country. At Pittsburgh, in 1877, later at Pullman and at Homestead, the United States government sent troops in to shoot up workmen who were battling to get a living wage. A bitter political campaign of that period was fought out on the basis of illicit sex relations by the candidates involved. The churches offered one stiff and formal Sunday morning service and one midweek prayer meeting. That was all. No Christian Endeavor activity, no scientifically graded Sunday school lessons, and not much gospel which reached out to the practical needs and conditions of the time!

That was the world our fathers handed on to us. If you were tough enough, you survived. When I consider our magnificent system of scientifically graded public schools, our great libraries, our recreation centers, our sanitation, the protection of the public from false advertising in foods and patent medicines, the miracles of aseptic surgery, the opportunities for hearing great music, seeing great art and hearing great drama, the progress of social protection and economic protection of the weak, life-saving regulations and compensations, our collective bargaining, and a church which has shaken loose from its old frozen sanctity and has swung into the warm currents of human need and human sympathy—then I am inclined to say, with the writer of Ecclesiastes, "Say not thou that the former days were better than these, for thou dost not inquire wisely concerning this."

III

Of course, in the field of international relations the outlook is discouraging enough. That is naturally the last field in which human brotherhood and social reform could have their way. Internationalism is the last stronghold of the old order. I do not know that conditions regarding war are any worse than they were a hundred years ago, only they are on a larger scale and with deadlier weapons and with a world community which science has brought closer and closer together. But in this field the last generation must frankly take blame. We fumbled the baton. For that reason I have been chary of too much advice to the new generation. I have always held that there must be a place for force against bandits. If the international bandits are not stopped, I can see no hope for the future peace of the world. If the bandits are stopped, there is at least a chance that leaders on both sides of the Atlantic, having learned the lessons of the last war, may start working toward a better world. We dare hold that dream even today.

Let us not become unduly discouraged. The prophets of doom have been misled by a false notion of evolution. They have assumed that this meant automatic progress of civilization with an unbroken sweep on all fronts, a forward progress for which we had no responsibility except to sit in the grandstand and watch the procession go by. Therefore, they assumed that we could study the progress of civilization by the universal mass movements of mankind.

There never was a more tragically mistaken idea. Evolution is not automatic, but involves slumps, atavisms, reversions to type, unless we do something about it. Where civilization gains on one salient, it may temporarily lose on another. Therefore, the real progress of the world is not measured by universal mass movements but by the fidelity of little groups who keep the faith and furnish the dynamics. Jesus likened the Kingdom of God to a little bit of leaven which a woman took and put into the whole mass of dough. The fact is, that human society has been saved from destruction, again and again, by a righteous minority, and in those righteous minorities is the hope of the future.

IV

I warn you, then, that to take the mantle of Elijah means lonely business. He whose life counts for the Kingdom of God must be content to live above the mob in public duty and in private thinking. He will see his ideals scoffed at by the unthinking majority. He must join the company of the lonely greathearts. Moses, in the back side of the desert, brooding under the silent stars; Buddha Gotama, leaving his wealthy home to go

out into the wilderness as a lonely wanderer; Saint Paul, brooding for two years in the desert country of Arabia; Saint Francis, John Bunyan, Grenfell, Schweitzer—those greathearts have known both physical and moral solitude.

It was so, too, with the Savior of the world. He loved his fellow men and during his active ministry moved amid vast crowds. Yet the Kingdom of God, which he preached and lived, was so far ahead of his time and so remote from the groveling life of all about him, that he, the Great Lover of Men, must needs go out to the lonely mountain side or brood under the shade of the friendly olive trees. A lonely Greatheart, bearing on his shoulders the weight of the world!

He borrowed a bed to lay his head
When Christ the Lord came down;
They borrowed the ass in the mountain pass
For him to ride to town;
But the Crown that he wore and the Cross that he bore
Were his own.

He borrowed the bread when the crowd he fed
On the grassy mountain side;
He borrowed the dish of broken fish
With which he satisfied;
But the Crown that he wore and the Cross that he bore
Were his own.

He borrowed the ship in which to sit
To talk to the multitude;
He borrowed the nest in which to rest,
He had never a home so crude;
But the Crown that he wore and the Cross that he bore
Were his own.

He borrowed a room on his way to the tomb,
The Passover lamb to eat;
They borrowed a cave for him a grave;
They borrowed a winding sheet;
But the Crown that he wore and the Cross that he bore
Were his own.

The thorns on his head were worn in my stead;
For me the Savior died;
For the guilt of my sin, the nails drove in
When him they crucified;
Though the Crown that he wore and the Cross that he bore
Were his own.

THE gospel we preach is the unity of free men and the unity of free nations. These unities, these freedoms, can be reconciled and expressed in peace and a higher standard of living for all people only by invoking the message of the Bible and the doctrines taught by Jefferson, Madison and Lincoln as they created, perfected and preserved the democracy of the United States.

To save our own precious democracy, we must make it available for other peoples as fast as they are ready for it. America was not meant to live for herself alone, but to be a torch of hope for the whole world. America, to preserve her freedom and prevent her own misery, must cooperate with the other United Nations to raise the standard of living of the whole world and insure a just and lasting peace. To do so is practical politics, sound economics and true religion.

HENRY A. WALLACE.

We, Too, Want a World!

BY LYNN TOWNSEND WHITE

A WORLD intent on purging itself of men who have become anachronistic eagerly awaits you who graduate from this university today. While you are not yet made, you have proved that you have within you the makings of what the world needs. Somewhere among the millions who are laboriously but surely winning the most costly war in the world's history, there are places for you who have come through the university at a pace ominously, but not discreditingly, suggested by the telegraphic code for V: three grade points and *a dash*—to factory or fighting. You are the subjects, if not the victims, of a demand for action which comes from a world that has elevated activism to the plane of a pseudo-religious cult, which fills its devotees with a dervish-like frenzy that has no clearly defined goals and counts no costs. That we must do something is clear, but how to do it and still maintain our integrity and sanity is the problem that confronts all of us.

Some recent classes faced the dilemma of what to do with themselves in a world that seemed not to want them, but you are facing the dilemma of what to do with a world which demands everything you are. It may reassure you to know that you are not the first to face a crisis like this. Jesus faced it at the beginning of his career, when, as St. Matthew tells us, the devil took him up into an exceeding high mountain and showed him all the kingdoms of the world and the glory of them, and said unto him, "All these things will I give thee, if thou wilt fall down and worship me," and then Jesus said unto him, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

PAYING TOO GREAT A PRICE

When put into twentieth century English, what does this quaint language say? That when Jesus was confronted with the dilemma that confronts you, he knew the answer. He wanted to do something about his world, for it was in a bad shape, but he felt that the devil's proposition had a joker in it. To gain his ends, he was told, he would have to sacrifice his personal integrity, and that didn't make sense. Since his ends were good, why should he have to sacrifice something good in himself to gain them? That would be losing twice, losing something of value in himself, and losing the only chance to create a world in which he could live as a civilized being.

Less sophisticated persons do not stop, look and listen, when they are confronted with this dilemma. They rush on, apparently innocent of the fact that there is any dilemma in life about which they need

to bother their heads. Ben Hecht says this in his story of Joe Feeney, a steel-worker, who carelessly falls into a crucible of molten metal, while God's back is turned. The metal is so hot, and the accident occurs so quickly, that Joe's soul becomes imprisoned in a steel girder, which is finally built into the top of a tall building in New York, and God has to send two angels to sit on the building, waiting patiently until it crumbles to rust so that Joe's soul may escape.

This is Ben Hecht's way of saying that living a civilized life in a world where doing one's duty is spiritually as hazardous as Joe Feeney found it, is a constant challenge to the powers of the best and proves too much for the less gifted. But the final escape of Joe's soul is in line with the religious faith that the integrity of one's soul need not, and, God being our helper, shall not finally succumb to the preventable follies and cruelties of our world, or be forever doomed to forfeit its freedom because of a momentary negligence of the soul itself.

THE GREAT DILEMMA

Now that is what Jesus said to the devil when he spoke about worship, which is short for "worth-ship," and brings up the whole question of what a man thinks is worth living for, or being poor for, and, if need be, dying for. Jesus wanted an ideal world as much as you do, and he believed, as much as you may, that this world would be a mad-house if we were left no choice but to sell our souls to the devil to gain that kind of world, or to forfeit that world to the devil in order to keep our souls unstained. We must have both our integrity and a world that is congenial to it, or be cheated out of the quality of character which is our highest destiny.

This fundamental trust in the sanity of the nature of things underlies the conviction that we must firmly reject, once and for all, the mood of spectatorship, the sinister temptation to sit in the grandstand while others carry the symbol of our hopes toward the goal line. Or, to change the figure, to do that would be to engage in the pious futility of tending vestal fires that roast no meat and bake no bread for a desperately hungry world. Or, to change the figure once more: That would be the crudest of all crude forms of isolationism, which feels secure behind what another has called "the hydro-cephalic barrier—3,000 miles of water on the brain, which smugly divides the width of the Atlantic ocean by the 21 miles of the English channel and arrives at 143 as its factor of safety over our British allies!"

Yes; we must be activists, participants in every struggle; yet at the same time, we must manage to maintain that lofty spiritual state called "integrity." The solution of the problem turns upon the paradox of giving ourselves away, having first seen to it that we are worth taking by somebody or some "cause."

MERE ACTIVITY NOT ENOUGH

This will stand a little explaining. The medieval monks were on the right track when they consciously and deliberately directed all of their activity toward spiritual ends. That is why they did not let the wheels of this world choke the good grain in them. When they said "To labor is to pray," they were not elevating activity for activity's sake to the rank of a self-operating sacrament. Labor was prayer only when it was consciously intended as prayer, and it could be that only if it did not destroy the integrity of the laborer. In other words, the monks maintained spiritual health, not just by keeping busy, but by insisting that all busyness, even drudgery, must be constantly recognized as a spiritual activity. Brother Lawrence was the monastery cook for sixty-five years, and he gave the world an immortal book.

The monks understood better than modern individualists the strategy of keeping one's integrity in a hostile world. Do not misunderstand me. Individuality is a divine endowment, but individualism is a demonic obsession, for it rebels against even the minimum of corporate action without which individual liberty becomes the fertile mother of communal chaos. The monks were right in holding that the individual is so weak or so headstrong that he must have communal support or restraint to maintain his integrity and keep his mind centered on the spiritual meaning of his activity. All sorts of spiritual disciplines and aids were used to remind him of why he tilled the soil, or baked the bread, or illuminated manuscripts. A bell was rung at stated times during the day. A crucifix was always in plain view, symbol of a man who paid with sacrifice for his gallant loyalty to a high and shining ideal and never doubted that it was worth while. In short, labor is prayer, said the monks, only in a religious community, and they established a few sample colonies of heaven on earth. Despite the defects that developed in their application of the idea, due to the human nature of the saints, the idea itself is, at least, part of the clue to our winning the world we want, while remaining, or progressively becoming civilized persons.

THE PERIL OF ISOLATIONISM

The weakness in the monastic idea was that the monks tried to isolate themselves in small communities from the general community of the world, and because they seemed to succeed for a time, they thought they had the solution for all time. They saw clearly that an isolated individual could not live the good life, for health of any kind is impossible in a vacuum, but they failed to see that an isolated community tends to become ingrowing as much as an isolated individual, and that the former is to be guarded against as much as the latter. Both deprive themselves of the strength which comes from living membership in the full community of mankind, and, in the long run, that defeats in the small what can be done well only in the large.

Some years ago, in this Santa Clara Valley, the owner of a pear orchard told me some important things about the impossibility of living a full life in isolation. He said that besides getting the best trees obtainable, and treating his soil according to the best knowledge available, he sprayed not only his own orchard, but also the orchards on all four sides of his, at his own expense, to make sure that his trees would

have clean air in which to bring forth good fruit abundantly. In other words his decalogue for producing good fruit included the commandment, "Thou shalt spray thy neighbor as thyself." His trees were good trees. They had what integrity is in a man. He could keep them good and fruitful only in a widely controlled world. He did not apply isolationism to them; that policy was reserved for pests!

This explains why the monastic policy of isolated communities was doomed to failure. Isolationists do not see that all of life must be governed by spiritual ideals or soon none of it will be. Because the monastics did not boldly carry their ideals beyond their walls, the external world forced its ideals inside their walls and destroyed a privileged life that was not widely shared.

THE ERRORS OF PURITANISM

The Puritans were quick to learn from the mistakes of monasticism, and they established in their homes, their business, their professions and trades a lay asceticism which had the ambitious design of bringing all of life under the conscious rule of the spirit. The titles of some of their books bear witness to the inclusive nature of their ideal: *Navigation Spiritualized, The Religious Weaver, The Tradesman's Calling.* The failure of the Puritan was due to his real unreadiness, not his unwillingness, to equate prayer and labor in a world in which labor was not actually spiritualized. The result was an unconscious secularism which threw up walls of intolerant resistance to outside opposition to the avarice which his economic success and his thrift bred in his soul. The early Puritans said business was a religious activity; the later Puritans said business was *business.*

Even so, we must find a way of doing well what the monk did not attempt, and the Puritan, attempting, failed to do. The fallacy of monasticism and the failure of Puritanism appear in you and me and all other privileged persons, when we throw up legal, ecclesiastical, racial, religious or other walls around our privileges because we fear that Jews, or Catholics, or Protestants, or Orientals, or Negroes, or horny-handed sons of toil, or women, would prove to be enemies of our privileges if we gave them a taste of them, or destroy our means of civilized living, if we gave them access to them.

Fear always robs us of some of our integrity and under its strange spell we do what we deeply regret when we come to ourselves. Thrice blessed are they that have no such fear!

TOWARD A COMMUNITY OF FREEMEN

Some years ago when the question of giving votes to women came before the men of California, the First Congressional District was exceptionally fortunate in having as its political leader William Kent, whose confidence in the decency of his neighbors was exceeded only by his aversion to politicians who were adept at the extraordinary gymnastic feat of sitting on the fence while keeping one ear to the ground for four long years at a time, then asking to be continued in that position after a short time taken out to repair the fences! On the warmly debated question of extending votes to women, Mr. Kent stated his position in a laconic sentence: "I believe in government of the people, for the people, by the people, and *I believe that women are people.*"

Not all privileged persons subscribe to that creed, when you substitute for "women" the name of some race or sect or class or nation to which the privileged persons are unwilling to extend their privileges. Yet only as we create a true community of freemen by extending our immunities from poverty and ceaseless toil, from depressing surroundings and uninformed minds and the like, can we be sure that the ideal life in which work and prayer can be equated will ever cover the earth as the waters cover the sea. It is fear that makes us blind to the wisdom of this high strategy—fear which, in turn, is born of the lack of that kind of faith which has been called "not belief in spite of evidence, but life in scorn of consequence."

HOW TO MAINTAIN OUR INTEGRITY

Now what I have been saying is essentially this: These days we are all steel-workers and it is right and necessary that we should be. But we must take care lest we lose our souls, that is, our integrity, in the molten steel of the modern world. And there are three things that we can do to maintain that integrity and keep the water of life from being vaporized by the heat of mere activity. First, we must not permit ourselves ever to forget the spiritual significance of our activity; we must not let activity become an end in itself. Second, since individually we mortals are too weak to maintain the inner discipline which is needed for the good life, we must help each other by working together, by reminding each other that we are spirits, and kindred spirits. And third, we must recognize that any such spiritual community which counts among its potential members anything less than every human being on this globe, is doomed to corruption and the final frustration of its professed ideals.

The last thing I wish to say is a word of caution against expecting of this earthly life more than it can give to beings who are made for two worlds, and against expecting more of yourselves than you will be able to accomplish with the material you must work with.

Your spiritual qualities limit the satisfactions you are going to derive from this world, for "man is enough of an angel to be an uncomfortable animal, and enough of an animal to be an uncomfortable angel." You are going to find that the world will not be like putty in your eager fingers but rather like intractable granite, which can be adapted to ideal ends only by prolonged effort directed toward a goal which you may never see except with the eyes of faith and hope. Do not let this make a mere spectator of you. If you gain riches, as some of you will, you will find that they are deceitful because they promise to buy for you what cannot be purchased. If you go to war, as many of you will, you will discover that it, too, promises to do for you and your nation what it really can do for nobody,

as some of us learned to our sorrow after the first of the world series of wars. But we have also discovered that this weakness is hidden not merely in war but also in us. We are not gods but men with limitations which set bounds to what we can do with what we have to do with. I am saying this now lest anyone think that I have tried to give the impression that the world which is waiting for you is willing to lie down and roll over at your word of command. You are important, but none of us is as important as that.

At the 250th anniversary of the founding of Harvard University the Freshmen who had just entered marched in the parade carrying a banner bearing the words: "Harvard has been waiting 250 years for us!" But you know better: you are Seniors! The university has really prepared you to be useful in a world like this, if it has made you willing to do all that you can do to remake this world and refuse to despair because you cannot do all that needs to be done, or all that could be done if you were better sculptors and the granite were not so hard.

'EASY COME, EASY GO'

Some years ago, a colorful figure came out of the California desert and made the headlines as "Scotty of Death Valley." Some stroke of luck had made him fabulously rich and what had "easy come" would "easy go." He chartered a special train to take him and a company of his friends to New York, which city they proceeded to "do" in the grand manner of the Forty-Niners. After a week of this, a newspaper man asked him how much money a man could spend in New York in a day. "You can spend as much as you want to," he said, "but above twenty-five dollars a day, *you don't get no action.*" Probably this man of the desert had never read a formal treatise on economics or religion, but in the wilderness of New York's night clubs he learned a lot about human limitations, especially his own, and he learned it fast.

You will learn about yours in your way. The important thing is to avoid at all costs the role of cynical and disillusioned spectators in a world which yields its best fruits only to patient, humble and informed workers in its field. The same devil who tried to trick Jesus will try to make you believe that your only limitation is your conscience, your belief that some things are right and some things are wrong, and that if you will wipe out the boundary line between right and wrong you will have a world to play around in that is twice as big as the one you now have. In other words, if you will put your conscience on the barrel-head, the devil will give you all the kingdoms of the world and the satisfactions of them. It sounds reasonable enough until you try it out. What happens then is graphically told by the artists who draw the devil with horns and cloven hoofs and a long tail. I wish he always looked like that! In the first stages of his transactions with the children of men, he invariably assumes the guise of a suave person or a plausible idea. It is only after we have thrown off conscious restraint in the belief that we are casting off our limitations, that we stand aghast at the transformation which takes place in him—which, as a matter of fact, is but the reflection of what is continually taking place in us.

A TASK FOR NEW HEROES

All that I have said is but an attempt to remind you of what part you may play who are a privileged class in a privileged nation in a chaotic world. When you entered the university you began a new stage in the fulfillment of your purpose to live the life of civilized persons. As you begin another stage today, we are all setting sail from harbors we shall never see again, but one thing is as true as ever: If you are going to keep the covenant made with yourselves, you cannot and must not rest, until you have built a world community fit for civilized men and women to live in, and at the same time have accomplished the perhaps more difficult task of maintaining your own integrity.

The liberty which the nineteenth century gave us is threatened in this twentieth century because we have followed leaders who were possessed of the devils of political, economic and racial provincialisms, and have failed to create a world community in which liberty can be widely used.

For what shall it profit a man if he gain the formal right of liberty to do as he pleases and lose the inner spiritual freedom which is bondage to the will of the God of Israel revealed in Jesus Christ?

Watch, America!

By Alfred W. Swan

FELLOW Americans: We must not forget our own responsibilities. We live not merely in a nation under God; we live in a world under God. We cannot, therefore, live to ourselves alone. We are dying in masses, because we have tried to live in isolation. There is no moral difference between the imperialist who wishes to reach out and exploit the world to his own benefit, and the isolationist who wants to withdraw into his own country and let the rest of the world go by. Mankind is one. This is a spiritual fact whose ubiquitous validity it takes no airplane or radio to ratify.

Because we live in a world where things spread, therefore, look first to your own house, America. Do not be made over into the image of your enemies. This is a spiritual peril as old as the ages. It is a curse of the fates that we tend to become like what we seek to destroy, by the very necessity of acquiring similar and if possible greater powers. Do not become Prussianized by your own military machine. Already laws are being introduced to make military training and service permanently and universally compulsory in time of peace. What we fasten upon ourselves in the hysteria of war we will thereafter not dispossess ourselves of any more lightly than those thoughtlessly united may thereafter make themselves easily unmarried. Let not the right to bear arms be metamorphosed into the compulsion to

Part of a sermon entitled "Letters General to Servicemen, the German People, the Americans, World Christians."

arms-bearing. If political leaders dare not say this, and educational and cultural leadership is too weak to urge it, the church as the sole remaining custodian of the spirit of civilization must say it with irrefutable urgency and solicitous compassion. Do not be conquered within by imitation of the enemy.

Watch, America, for the signs of incipient fascism in our dear land. The essence of fascism is not the restoration or the maintenance by force of forms of social and economic behavior, which, no longer socially beneficial, could not sustain themselves, and must therefore be maintained by the violence of the few whom they benefit. Economic fascism may invade us by the desire to return the monopolistic devices of profit and power. Will we use as much intelligence in distributing the abundance which peace can create as in rationing the scarcity which war makes necessary?

The most beautiful phrases in our tradition can be

Victory in Gardens

A Children's Sermon by Carl S. Weist

I have planted, Apollos watered; but God gave the increase. 1 Corinthians 3:6.

IT SEEMS that in the early days of the church at Corinth a dispute arose among the people as to whom they should follow, Paul or Apollos. Whereupon Paul wrote them a letter saying in effect that the people should follow neither of them, for neither was important enough. "Neither is he that planteth anything," he wrote, "neither he that watereth anything, but God that giveth the increase. . . . For we are laborers together with God." It is God you must worship and follow, for all that men can do is to plant the seed and water the ground; God does all the rest.

Many of you are interested in Victory Gardens this spring. I want to suggest a little experiment for you. Supposing you grind some wood into pulp and cut some paper into tiny pieces and mix them in a box which you place in the playroom. Then make rows with your finger and very carefully drop some pieces of chalk in the shape of seeds along the rows, and cover them up. For a week or two you leave it and one morning you go in to see how the Victory Garden is coming along. Would you find the seed sprouted and pushing up through the wood and paper? No? Why not? Because that is not the way a garden is made. You cannot make a garden yourself, do you say? Paul said that, too. Neither is he that planteth anything, nor he that watereth anything, but God who giveth the increase. What he means to say is that the garden is God's, and any victory that comes from it is God's, not ours.

GOD'S PART IN A GARDEN

If we want to have a garden, we must have it God's way. Let us see what part God plays. Here is a potato. Is there any life in this potato? How do we know? Well, we know it because, were we to place this potato in the soil some warm spring day, it would begin to sprout. Did we have anything to do with life getting into it? Not a thing; God put life in its heart.

Now, let us plant this potato in our backyard. What happens just as soon as we place it in the ground? Several things. The sun shines on it and sunlight is absolutely necessary to growth. Did we have any part in creating the sun? Not one little bit. Moisture in the soil starts to work; God furnishes that. In addition there are elements in the ground which begin to do their part. Do you see now what a large share God has in a garden? The soil, water, sunshine, the life already in the potato, all come from him. True, we have our part: we prepare the soil, bring the potato from the bin, plant, and hoe, and water, but God does all the rest. He provides everything which causes the potato to grow.

So, really it is God's victory not ours, this garden and its healthy, growing plants. All we do is to help God a little; we are laborers together with him, Paul says.

GIVING GOD THE VICTORY

What do we mean then by the term, Victory Garden? When we say victory, what ordinarily is meant is that we will have enough food so that we can feed our allies and ourselves and finally win a military victory. But I think that God would have us mean more than that; he would have us win also a *victory for love.* How do that? By using this food which his earth produces to feed his hungry children wherever they may be found. I think God wants every hungry child to be fed, don't you? There are so many starving or near starvation over the world today, in countries particularly which have been overrun by the Axis nations, Germany, Japan and Italy. Some people think that feeding these hungry children will help the Axis, but somehow we must believe in our hearts that God is willing to have us take any risk when the lives of starving children are at stake; for certainly God does not want any child to starve.

Here, then, is a new meaning for a Victory Garden. A Victory Garden is one which grows love and sympathy as well as radishes, onions, corn and potatoes. A Victory Garden grows a thrifty plant which conquers hate and helps to make us all brothers. Victory in a garden is to take these vegetables which God grows for us and use them to make a world where men will be friends and all will live at peace. That will be quite a victory, will it not? But the garden is God's, and we really cannot do anything else but give him the victory.

Let us plant and water and grow all we can this summer. Everything we do to help in God's gardens will bring us a little nearer to his Kingdom. Victory in a garden is a victory for God and his unceasing love.

corrupted from their original meanings as sordidly as the word "love" in the mouth of a courtesan. If the "American Way" becomes synonomous for the economic patterns which pour wealth into the hands of a few at the expense of the many, the phrase will become a byword in the mouth of the world. The American Way did not mean that in its pristine days; it meant the greatest good to the greatest number. This was a Land of Promise. If any economic pattern is incapable of keeping pace with the abundance of goods which the revelations of God through science can now produce, the pattern will have to be replaced by those more competent to measure and distribute the benevolence of God to men.

THE PERILS OF POWER

We cannot deny our inner spiritual nature with impunity. The heart of America is democratic. Denials of the democracy of race are foreign to our nature, and will create an inner spiritual disaster. To perpetuate the denial of that democracy is to sin against the soul of a Lincoln, to render probable a permanent caste system which would shame an India, and to reinforce the propaganda of every radio which barks that this is but a racial war for white supremacy.

Power is going to be given unto you, America; but do not seek to become masters of the world. No historic power has ever succeeded in extricating itself once it became addicted to the thirst of empire. Do not be enamored of this as the American Century. Avoid the spiritual shortsightedness of the Anglo-centric pattern. Be not entangled in the temptation to make this a war for the English-speaking or white supremacy of the world. This is a war against the racial theory; a faith that the world belongs to all the peoples, and that there is noble and beautiful design in color. America, dear land, you have enough. Therewith be content.

Be true to your traditions, America. Your first founding father was reputed for his honesty from his youth up. Inculcate honesty and expect it, in public and in private. Be not deserving of the cynicism that a commonwealth is honest only when its political rivalries are so intense that neither party permits the other to be corrupt. Let honesty be so common in public trust that men in public office should rarely be suspected of being any other.

Be democratic, America, without being cheap and vulgar. Let your standards be determined not by your lowest common denominator but by the highest common multiple of all your tastes and aspirations. Seek the purification of religion, and the brotherhood it at once excites and enjoins. Only if we put our own house in order can we play our part in a world order. No house divided against itself can hospice the wounded of a divided world.

In God we trust. God save the people!

A Pastoral Prayer

By Winthrop S. Hudson

ETERNAL SPIRIT, without whom no life has meaning but with whom all existence and the universe itself are shot through with purpose, we worship Thee. We behold Thee high and lifted up, and we bow down before Thee as Thy glory fills the earth, crying, "Holy, holy, holy, is the Lord of hosts."

Grant that in our worship, O Lord, there may be brought before us the great affirmations of our faith which give to life its meaning. Wearied by the intensity of life, battered by hostile circumstance, distraught by the very magnitude of the problems which confront us, we lose sight of the enduring realities which undergird our common existence.

Nourish within us, we pray, our faith in the moral order of the universe. We see too vividly evil's seeming victories, and we are in despair. Teach us, therefore, the everlasting truth of seedtime and harvest, that as one sows so shall he reap, that he that soweth the wind shall reap the whirlwind, that he that soweth destruction shall reap destruction. Help us so to sow, O God, that in the time of harvest we may be a benediction to our family, our friends, and to all the world.

Nourish within us our faith in the power of love. We behold too clearly what sinful man can do, and we are dismayed. O Thou who art love, help us to see that this world was made for the flowering of compassion and mercy and good will, and that as we give ourselves to causes which embody love Thou wilt strengthen and sustain us and give us the victory. Grant that the ill estate of the world may not destroy our faith in the power of love. Because love seems shattered, the need for love is greater. Match us with the need of the world, that we may leave it better than we found it.

Nourish within us our faith in Christ, that he is indeed the way and the truth and the life. Ofttimes we behold him afar off, beyond our reach. Grant that he may draw near to us, and enter into our lives, so that we may say, "It is no longer I that live, but Christ liveth in me." May we thus become worthy to be called his disciples.

Above all, nourish within us our faith in Thee. For without that we are undone. Be Thou to us a refuge from the storm, a light in darkness, a guide upon the way. Remind us of our true destiny and summon us to a heroic struggle for the things of Thy kingdom.

And so, O God, in this moment of meditation we pray for faith, and because we have worshiped here may our spirits echo again the words of Thy servant, "This is the victory that overcometh the world, even our faith." Amen.

Sermon Outlines *from* PULPIT Readers

God's World Charter

Text: The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein.—Psalm 24:1.

I. *Introduction*—In a day so full of catastrophe and desolation, there are some of us who can see above it horizons of hope. Beyond other world plans—Hitler's world conquest, Churchill and Roosevelt's "Atlantic Charter"—we envision an infinitely greater plan for the world—a world charter. Its preamble was written into the beginnings of human life; it was fully spoken in a divine Person. God is after all the God of history, and his plan for the world must prevail.

II. *Body of Sermon*—The divine plan, as revealed in the physical world and in history, has two main related phases: (1) An *ever expanding freedom.* The long story of life's development is the story of growing freedom. The plant is more mobile than the crystal, the animal more mobile than the plant, man is infinitely freer than the lower animals. The historic thrust is toward more and more freedom—physical, intellectual, spiritual. This thrust toward freedom is also *social.* Note this in case of the Hebrews, the English, the American nation. This expanding freedom has reflected the urge of God's spirit in man. The struggle for freedom in India is a case in point; also that in China, and among the oppressed European peoples. (2) An *ever expanding brotherhood.* Atoms cooperate to form molecules; molecules to form cells; cells to become tree, horse, man. Among men there is development from family to tribe to race or nation. The next step is world brotherhood.

III. *Conclusion*—Our business as Christians is to extend these trends toward an ever expanding freedom and an ever growing brotherhood. Through deepening our spiritual life, through promoting interracial and interchurch fellowship, through developing a world church mentality, we can aid in making effective throughout civilization the Divine World Charter.

(Alan Jenkins, First Congregational Church, Elkhart, Ind.)

On Meeting Life Successfully

Text: In him who strengthens me I am able for anything.—Philippians 4:13. (Moffatt)

I. *Introduction*—An engineer approached a preacher and said: "I've an idea that would make a good sermon and I'd like to hear you preach on it. You see, when we build a bridge there are three loads we figure on: the dead load, the live load and the wind load. The dead load is the weight of the bridge itself; the live load is the weight the bridge must bear; the wind load is the pressure exerted by the wind upon the superstructure." Think of our lives as bridges: the pressures under which we must stand can be told in the terms of the three loads the bridge must bear. All human failure can be explained in terms of weak "inner braces"; the pressure without was not offset by stability within.

II. *Body of Sermon*—1. The Christian religion has the resources to make our lives strong enough to resist outer pressures. A man who under discouraging conditions came out victorious was asked how he did it. He replied, "I have put my life completely into the hands of Christ." 2. How do the resources of religion help one to meet: (a) The dead load of self? By helping him to know himself. The prodigal "came to himself." Christianity has the surest technique for helping people to come to themselves. (b) The live load of daily tasks? Deep within each life are resources of untapped power for great living. Christ helps people to tap these resources. (c) The wind load of life's unalterables and emergencies? The one sure method of meeting these is to surrender the life completely to God. Says Paul: "Trouble produces endurance, character and hope."

III. *Conclusion*—As we look upon a bridge with its pilings deep in bedrock and its superstructure firmly buttressed and counterbuttressed, let us think of God in Christ—how he enables us to carry victoriously the dead load of self, the live load of our daily tasks, and the wind load of life's unalterables. Only he can enable us to meet every possible strain.

(Carl F. Lueg, First Methodist Church, Natchitoches, La.)

Toward Better Speech

A Free Forum for the Discussion of Slips of Speech and Manner

Punctuation. (1) Many writers and some printers are uncertain in their use of quotation marks when a sentence is a partial quotation. Where do the periods, commas and semi-colons come; before or after the quotes? There is a varied practice, but this rule is best: "Comma and period come **inside** quotation marks; other marks of punctuation—question mark, colon, semi-colon, exclamation point, dash, etc.—come outside, **unless** they are part of the quotation."

Disciple is **di-SYE-pl** as noun and verb; never dee-SYE-pl.

Presbyterian is **PREZ-by-TEE'-ri-an.** Sometimes it is heard as PRESS-by-TEAR'-i-an, PRESS-py-TEAR'-i-an, or even PREZ-TEAR'-i-an.

Ohio: **Secretary** is **SEK'-ree-TA-ri,** not SEK-it-tery, SEK-u-tery, or SEK-u-tree. **Efficient** is **e-FISH-ent,** not ee-FISH-ent; and the initial letter of **essential** is short, making it **e-SEN-shal.**

Minnesota: Ten words usually mispronounced: re-SEARCH, re-COURSE, re-BOUND, re-CESS, re-LAY (vb.; the noun is re-LAY or RE-lay), re-MISE, re-SOURCE, re-FUND (noun and vb.), RE-tail (noun), re-TAIL (vb.; RE-tail, also, is permitted).

Pennsylvania: **Preventive** is **pre-VEN-tive,** not pre-VEN-ta-tive. Comment: Correct, but the **Century Dictionary** makes room for the word, pre-ventative. It is not allowed by others.

South Carolina: **Colossae** is **ko-LOS-ee; Habakkuk** is **ha-BAK-uk,** though HAB-a-kuk is allowed as second choice; **Emmaus** is **e-MAY-us** or **EM-a-us.**

Virginia: "Instead of 'Hymn number one hundred AND forty,' say, 'One hundred forty.'" Virginia II: "Why say NUMBER? Say 'Hymn one hundred forty.'" Better still, with a printed bulletin, let the congregation follow the service without announcement.

Acknowledgment: Professors of speech or homiletics in twenty or more theological schools from coast to coast have agreed to serve as "associates" in conducting this column, offering their suggestions from time to time. This does not mean that they should be held responsible for errors which, in the best laid plans, are sure to appear. Others in pastorates, divinity schools or elsewhere who will contribute their suggestions will be welcomed as regular participants in this forum. The response thus far has brought generous supplies of material which can be used for many months, for which we are grateful.

AUBREY N. BROWN,
Presbyterian Church, Montgomery, W. Va.

The Voice of the Preacher

By John L. Casteel

"HOW did it sound?" That question rises impulsively as one finishes the reading of a sermon which has quickened his spirit. Some day the *Pulpit* may come to us as a reel of microfilm. Inserting the spool into our projection camera we will be able to see and hear the sermons of our colleagues as they were spoken. The present use of microfilm in libraries—and the perennial resourcefulness of the editors of the *Pulpit*—assure us that this possibility is not merely hypothesis.

But meanwhile, the instinct prompting our question is right: preaching has a dimension which cannot be transmitted to us by the printed page. On paper we have the flat picture in shades of black and white; projection of stereopticon depth and technicolor illumination requires the living voice. How greatly our appreciation is enhanced when we read in these pages the sermon of a man whose voice is familiar to us! The characteristic turn of phrase, the suggestive inflection, the nuance of this word, the rhythm of that phrase, all these return in our imagination to reconstruct the preaching of the man himself.

The preacher must think of himself as an instrument for the broadcast of television. If he is to communicate with his listeners, he must depend upon the plain physical phenomena of sight and sound. Possibly he can obtain effects by other means, subconscious or supernatural. But the lack of effectiveness in speech must never be taken as a sign that the Lord will use him in mysterious ways. When a man enters the pulpit to preach he accepts the assumption that God expects at least to employ the instrument of a human voice, setting up sound waves that will fall upon the tympani of the listeners. From the consequent responsibility there is no escape. The preaching of the Word must be accomplished by the voice of the preacher.

● *Toward an Effective Speaking Voice*

What essential qualities should the minister strive to acquire in his speaking voice? Let us enumerate five in an order of somewhat increasing importance:

1) *Audibility*. The preacher must be heard. This should be obvious, and yet congregations often remark their inability to hear their minister well. A number of factors may be responsible for this situation; among these are the acoustics of churches, and the temptation for members to "just slip quietly into a back pew." But these conditions taken into account, it still rests with the preacher to develop a manner of speaking that insures ample audibility. He can determine experimentally the cast of head, the focus of tone, the pitch of voice that will give greatest projection to all parts of the church nave; he can find out the rate of speech and the frequency and duration of pause required to compensate for

John L. Casteel

echoes; and he can constantly remind himself that those words which the congregation do not hear, he has not spoken. More than that, he can bear in mind that the only real listening that people do is involuntary listening—listening without effort. The preacher must not only be heard; he must speak so that none can escape hearing him.

2) *Normality*. The preacher's voice must be free from mannerisms, idiosyncrasies, or recurrent traits that call attention to themselves. How frequent the remark, *"Why* does he talk with that 'ministerial swing'?" Seminary students ask me often, "Should one have two voices, one for conversation and another for the pulpit,—or is it all right to talk *naturally?"* Remarks of this kind will remind us of the constant danger besetting the preacher. All unaware he may find himself habituated to a pattern of speech that marks him as a victim of "the preacher's purr." It "happens in the best of families."

The circumstances under which we must do much of our speaking as preachers give rise to this danger. Speaking for the preacher is for the most part "emotional." In consequence, we have to take into account two psychological facts. The first is, that emotional speech tends to break through the patterns of ordinary conversation, and to take on patterns of melody, rhythm and recurrence, and a timbre resonant of our mood. The general form of these patterns becomes more clearly marked, more "stylized," than the figures of our casual speech, and hence more conspicuous.

The second fact is, that habits establish themselves most quickly under emotional stress. Hence the preacher, who must speak several times a week upon themes and under circumstances often charged with the highest emotion, easily falls into an habitual pattern of utterance, formally appropriate to the emotions with which he must deal.

● *'The Ministerial Drone'*

We may be helped to break these habits if we understand and identify some of the general characteristics of "the ministerial drone."

a) *Pitch Pattern:* The melody of speech follows a more or less inflexible pattern of pitch changes. In many ministers, this pattern begins at the same key for every sentence or phrase, rises after two or three syllables a step of about a musical interval of a third or fourth, continues on that level for a sequence of some five or six words, and then gradually, but with increasing momentum, begins a downward slide. The end of the phrase often floats off upon the vast uncertainties of a circumflex inflection.

b) *Rhythm:* Accompanying this pitch pattern, a recurrent rhythmical movement and a somewhat constant division of phrase appears. The tempo follows the same curve, with a rapid acceleration as the pitch rises, and a gradual tapering away as the pitch falls. Pauses come at regular intervals, and all seem of the same duration. The effect is equivalent to the exclusive use of commas, or semi-colons, or periods, for all purposes of punctuation.

c) *Force:* The rise and fall of force and emphasis corresponds to the patterns of pitch and rhythm. The beginning of the sentence is given considerable force, stress and projection; but the latter part fades away as though nothing of consequence ever occurs after the midway point in the statement.

d) *Quality:* Superimposed upon

these patterns one often hears a certain constancy in the timbre of voice. In normal speech our voices change their quality with every fleeting change of mood and emotion; but the preacher in "full swing" may sweep on with all ideas and emotions splashed with the same color of tone. In a former day that tone was called "sanctimonious." We have scraped off most of the shade as being somewhat too lurid for our time; but we have spread on instead the pastels of "sweetness and light," of stern prophetic passion, or of that mood of composed bewilderment arising out of too many undigested "contemporary religious insights."

● *How Overcome Speech Mannerisms?*

We will attempt to suggest some methods useful for freeing oneself from these mannerisms of speech. Here, as in all efforts toward self-improvement, the first step is recognition of the traits we desire to correct.

3) *Ease:* The sheer quantity of speaking demanded of the preacher puts a heavy strain upon his voice, and upon all his energies. Much of this stress can be avoided by learning to use the vocal instrument properly. An effective voice is at best "perishable goods." It should be treated with appropriate care.

4) *Interestingness:* Do not most of the wearisome jokes on the theme of sleeping in church originate in ministerial monotonies? Some time ago a young preacher advertised in the columns of a literary journal for help in locating Swift's sermon "On Sleeping in Church." He needed it, he said, "for my congregation." One cannot escape the suspicion that members of his congregation might have advertised for help in finding a simple manual for their minister on, "How to Interest through the Voice."

5) *Expressiveness:* This quality should be sought by every person who must communicate with others; the teacher stands in need of it. But no one requires it so urgently as the minister.

● *The Divers Roles of the Preacher*

Consider the gamut of ideas and emotions that in a single week may seek expression through the voice of the preacher. A psalm of exaltation is to be read; a prayer of confession and petition uttered; prophetic words laid upon the hearts of the congregation; the clear light of fact and reason brought to bear upon deliberations of committee and conference; the quiet joy and hope of marriage to be consecrated; encouragement to be poured into a fainting spirit; consolation and assurance offered in bereavement—is any other man called upon to give expression to a span of human emotion of such dimension? That man is called a great actor who can compass by his art the controlled events and emotions of a few great dramatic roles. Yet any week, the humblest minister in the most ordinary parish may run a gamut of roles far more divergent, far richer in emotional burden, and far more exacting. For the preacher cannot simulate these, as the actor does; he must really share and live these emotions and experiences with his people. More than that, he must become for them the very voice that utters their inmost burden and anxiety, their aspiration and joy. The standard exacted of us here is not that we read or speak to our own satisfaction, but that we do these in a manner that shall express adequately the responses of our people to the deepest experiences of life.

● *Methods of Improving the Voice*

How can the preacher acquire these qualities, and how can he keep them effective in his voice? Those questions require more extended discussion than we can attempt here. But we may make a few suggestions of general nature, which any minister may put into practice with assured results.

1) Learn to think of your own voice objectively. This is most difficult to do, for our voices are bound up most intimately with our estimate of our whole personality. Yet a man seldom achieves the desired improvements in his speech without first learning to talk about his own voice objectively. He must learn neither to be wounded by criticism, nor to be taken in by flattery.

2) Learn to hear your voice. Most of the time we do not; we have only a mental impression of the way we think we sound. A reliable recording of the voice, easily available at radio studios or shops, brings helpful correction of our illusions, though our first cry upon hearing the play-back will probably be the universal, "Do *I* sound like *that?*"

One can develop the capacity to hear his own voice, also, by giving himself a few practice sessions in his pulpit. Speak a few sentences, focusing the attention on the sound of the voice; then pause and seek to recapture the pattern of that sound. Take that especially fine passage from last Sunday morning's sermon, and speak it again to yourself, striving to listen to yourself as you speak. By such means one may acquire a keener sense of one's manner of utterance.

● *Cultivating New Patterns*

3) Break up old patterns; cultivate new ones. This can be done in a number of ways. Take for reading aloud a particularly lively or fiery passage of literature; if you do not find the style or content congenial, perhaps so much the better. Read the selection with great exaggeration of every effect, and accompanying it with vigorous bodily action—"tear a passion to tatters." Of course you will not wish to preach in this fashion; but by such exercises you can break up the settled patterns of speech, and discover new ranges and potentialities in your powers of expression.

A similar result may come through reading again some passage long since buried in the grooves of familiarity. Now read it as though you had never seen it before; underscore new words to be emphasized; mark out new pauses and groupings; throw upon it the color of a new mood, the resonance of an unfamiliar emotion. You may not recognize the passage when you have finished reading it, but it may have come to breathe new life and meaning for you, and you will have learned that the possible ways of interpreting the printed page are far more various than your old habits would allow you to accomplish.

4) Likewise, write variety into your sermons. Many a preacher drones because his material drones. All sentences are the same length; all ideas of the same temper, all emotions of the same quality. Give yourself and your listeners the alternation of effort and relaxation that can be effected by alternation of materials.

● *Criticism an Aid to Effectiveness*

5) Find an honest and competent critic. At this point one is moved to commend the good offices of the minister's wife. If her husband is known in the gates, it may well be because "the law of kindness is on her tongue." The trained instructor, of course, can be of great service.

We might hope, too, that as ministers we could be of a service of love to one another in this matter. To enter upon constructive criticism on one's pulpit colleagues is a venture of faith by the giver, and asks a heart of humility and charity in the recipent. Yet preaching might be greatly advanced if we felt more free to do this service for one another.

"If I know not the meaning of the voice," wrote Paul to the ecstatics in Corinth, "I shall be to him that speaketh a barbarian, and he that speaketh will be a barbarian to me." Among all the obligations to which we consecrate ourselves in entering upon the ministry, surely place must be found for this one more, that we bring to our task a voice adequate for the preaching of the Word and the ministering of grace. Let it be said of the church: "Joy and gladness shall be found therein, thanksgiving, and the voice of melody."

WHO'S WHO in THIS ISSUE

SINCE 1928 Dr. HALFORD E. LUCCOCK *has been* professor of homiletics at Yale Divinity School. Before accepting this post, he had editorial charge of the *Christian Advocates,* Methodist weeklies. His widely known book, *Preaching Values in New Translations of the New Testament,* was published several years ago, and more recently, *The Acts of the Apostles in Present-Day Preaching.* Dr. Luccock's sermon in this issue, as most of the other sermons included, was preached before college and university audiences.

Rev. JAMES R. HINE *is minister of the McKinley* Memorial University Presbyterian Church, Champaign, Ill., and director of the McKinley Foundation serving the students of the University of Illinois.

From 1919 to 1933 Rev. BERNARD IDDINGS BELL was warden of St. Stephens College, and from 1930 to 1933 also professor of religion at Columbia University. He is now preaching canon at St. John's Cathedral, Providence, R. I. His most recent books are *Beyond Agnosticism, A Book for Tired Mechanists* and *The Church in Disrepute.*

Dr. LYNN TOWNSEND WHITE *has since 1920 been* professor of Christian ethics at San Francisco Theological Seminary (Presbyterian), San Anselmo, Calif. During fifteen years of this period he has served as preacher at the Community Church of Mill Valley, Calif., an experiment in undenominational Christianity. His sermon published this month was delivered at Stanford University.

Ordained in the United Presbyterian ministry in 1897, DR. CHARLES F. WISHART later founded the Eleventh U. P. Church at Pittsburgh, and was its pastor until 1910. Then for four years he was professor of systematic theology at Pittsburgh Theological Seminary, and from 1914 to 1919 ministered at Second Presbyterian Church, Chicago. Since 1919 he has been president of Wooster College, Wooster, Ohio.

Rev. ALFRED W. SWAN *is minister of the First* Congregational Church, Madison, Wis.

Rev. WINTHROP S. HUDSON *is professor of Christianity* at the Colgate-Rochester Divinity School.

Rev. CARL S. WEIST *is minister of the Community* Church, Mt. Vernon, N. Y.

Dr. JOHN L. CASTEEL *is director of public speaking* at Union Theological Seminary, New York.

TITLES AND TEXTS

What Pulpit Readers are Preaching About

JOHN C. RAMSAY, First Presbyterian, Spur, Tex. "The Meaning of Church Membership." Col. 3:4a—"Christ is our life." (Read Col. 3:1-17)

CHARLES H. HEIMSATH, First Baptist, Evanston, Ill. "Religion Is Dangerous." Judg. 5:18—"A people that jeoparded their lives unto the death in the high places of the field."

SIDNEY B. HARRY, Meridian Hts. Presbyterian, Indianapolis, Ind. "Salvation Plus." 1 Tim. 2:3,4—"God our Savior who will have all men to be saved and come into the knowledge of the truth."

W. R. TENNIS, Vanderburgh Presbyterian, Minneapolis, Minn. "God's Unlimited Rations." John 3:34—" . . . for he giveth not the Spirit by measure."

C. E. MACARTNEY, First Presbyterian, Pittsburgh, Pa. "Is Life Worth Living?" 1 Cor. 15:58—"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord."

FOR YOUR SERMON AND TEXT

. . . . . .
Title of sermon

. . . . . .
Text used (write out the text)

. . . . . .
Name of minister

. . . . . .
Name of church

. . . . . .
Address

EVERETT W. PALMER, Centenary Tabernacle Methodist, Camden, N. J. "The Law of Liberty." Psalm 119:45—"I will walk at liberty; for I seek thy precepts." John 8:36—"If the Son therefore shall make you free, ye shall be free indeed."

J. PAUL COLEMAN, Community Methodist, Mariposa, Cal. "When the Soul Is Bankrupt." Luke 12:20—"But God said, Thou fool, this night thy soul shall be required of thee."

JOHN F. NORMAN, First Christian, Galesburg, Ill. "Playing at Religion." Matt. 11:16, 17—"But whereunto shall I liken this generation? It is like unto children sitting in the market places, who call unto their fellows, and say, We piped unto you and ye did not dance; we wailed and ye did not mourn."

MARK H. RICHARDS, First Baptist, Liberty, Tex. "The Springs of Creative Living." John 7:37, 38—"If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

C. H. GRATHWOHL, Christ Evangelical, Detroit, Mich. "Turn Right!" Exek. 33:11—"As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live."

H. B. WARREN, Embury Methodist, Brooklyn, N. Y. "Life's Zero Hour." Luke 22:53—"This is your hour."

W. BRYAN GREEN, United Brethren, West Elkton, O. "The Great Restoration Needed Today." Psalm 51:12, 13—"Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

The Editor's Page

The Event of the Month

THE utter rout and capture of the Axis armies in Tunisia was the first great land victory won by the Anglo-American forces since the war began. It is matched only by the Russian victory at Stalingrad. Its effects can hardly be exaggerated. It opens up the Mediterranean to our transports with a saving of 6,000 miles over the tedious and expensive route around the southern tip of Africa. It provides bases and ports on the North African shore for the launching of air attacks upon Italy and a wide selection of jumping-off places for an invasion of the Continent. It profoundly strengthens the underground movements in the occupied countries. It has already caused a widespread panic in Italy where people are said to be flocking into Rome by the scores of thousands hoping that, whatever else happens, the sacred city will not be bombed. At this writing, there are indications that actual negotiations for the surrender of Italy are under way. But with Allied terms of "unconditional surrender" it is hard to imagine such an eventuality short of the complete overthrow of Mussolini's regime by a revolution. The Tunisian victory went far beyond the Allied highest hopes. In a fine sentence not unworthy of Shakespeare, Mr. Churchill, in his speech before Congress, put it thus: "The unexpected came to the aid of the design and multiplied the results." What the immediate future may bring forth by way of offensive action remains to be seen. If certain of Mr. Churchill's words are taken literally, it would seem that the bombing of Germany would now be tried on a vastly larger scale in the hope that it alone may bring Hitler to his knees. But his speech at this point should perhaps be taken as a disguise of a plan for speedy invasion.

The Tunisia Triumph

The Book of the Month

THE NEW ORDER IN THE CHURCH. *By William Adams Brown. Abingdon-Cokesbury Press. $1.50.*

WHILE we are all talking about a new order in the world, Dr. Brown comes forward to remind us of the church's responsibility to make its full contribution to such an order. To do this, he says that the church must recognize the necessity of inaugurating a new order in its own life. The old order of the world is its anarchic nationalism, and the new order which must come into being requires the integration of these independent nations in some form of global unity. Dr. Brown sees a clear analogy here with the situation which prevails in the church. The old order of the church is its anarchic denominationalism. Each denomination exercises and jealously guards its ecclesiastical sovereignty. The new order in the church calls for some integration of these independent and autonomous denominations in a unity that will comprehend them all, and through which their contribution to the new world order can be made effective. If the church insists that the sovereignty of the nations must be limited under some universal system—and we are pretty generally agreed on that—it should be obvious that the same principle applies to the autonomous denominations. Dr. Brown's book is devoted to a demonstration that, in such a united church, the denominations would be surrendering nothing that they cannot rightfully, and should not gladly, let go. He hails the ecumenical movement as the beginning of this new order in the church. The book is a condensed body of information on this movement, illuminated by the mellow wisdom of one of its most creative leaders and one whom his brethren hold in an esteem which they have given to but few of his contemporaries.

A Thought for the Month

THE vitality of a church is tested and revealed when somebody leaves it. It may be that the church has been blessed with a particular member who has been a pillar of great strength—by his wise counsel, his practical loyalty, his spiritual character, his financial generosity. He moves away, or death takes him away. The passing of this one man (or woman) from the scene requires that the church shall recruit new leadership, reorganize some of its activities, redistribute its financial load by enlisting more and larger gifts from its members or, if necessary, revise its budget downward. This, though it is upsetting, is not without compensatory effects. Latent powers of leadership may emerge, untapped sources of money may be quickened into generosity, the normal evangelistic impulse to secure new members may be spurred by necessity. The congregation may indeed become stronger in the realities of Christian devotion by being bereft of one upon whom it had allowed itself to lean too complacently. Perhaps it is the minister who leaves—by removal or retirement or death. He has been greatly loved. His personality and pulpit ministry have stamped upon the church a distinct character. His leadership will without doubt be deeply missed. But there may be compensations here also. The strength of the church will be tested and revealed by the calmness, the sympathy and the resolution with which it comes to the support of its new minister. He will be different, but his difference may prove to be an asset. He may not be so strong in those qualities which his predecessor exemplified, but he has qualities of his own. The church will be blessed if it discerns them. There is no "indispensable man" either in the political or the Christian community. The church is greater than any of its members, greater than any minister, and if it bears its losses in full consciousness of this fact, even these losses may work out for the enhancement of both its spiritual and temporal welfare.

When a Pillar Is Removed

Charles Clayton Morrison

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In ordinary times it might have been a fitting thing for busy ministers to select "light reading" for their summer vacations. But in these critical days alert pastors are *making their summer count.* Every one of the following books has been greeted as an important contribution. Save your money by purchasing only the "inevitable books" for ministers.

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